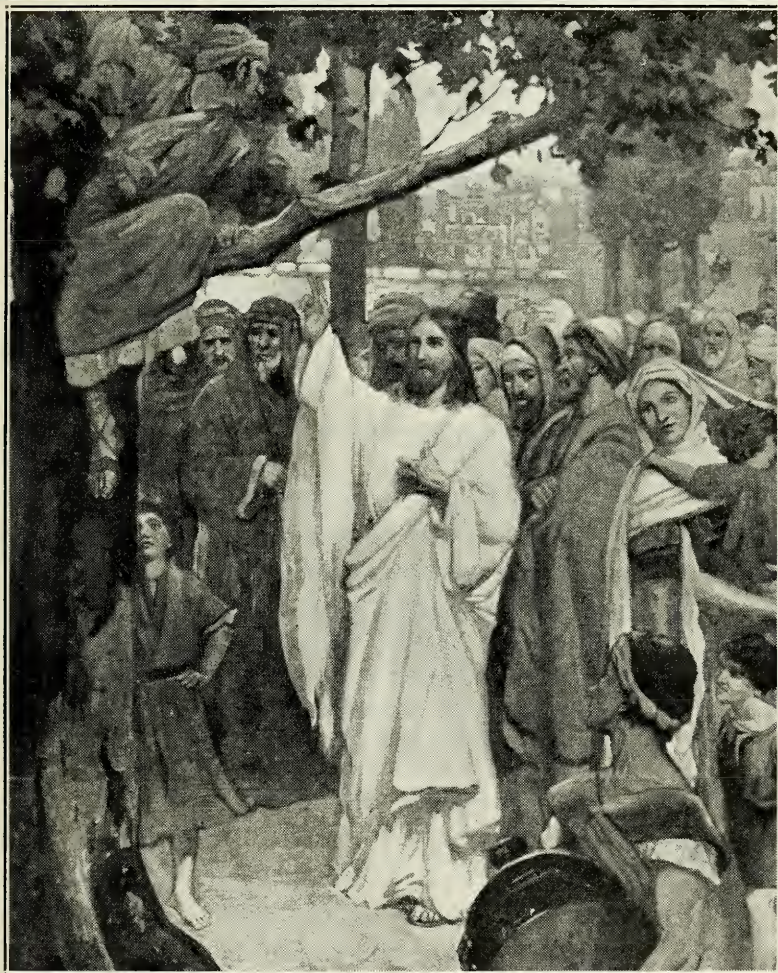


Millennial Star

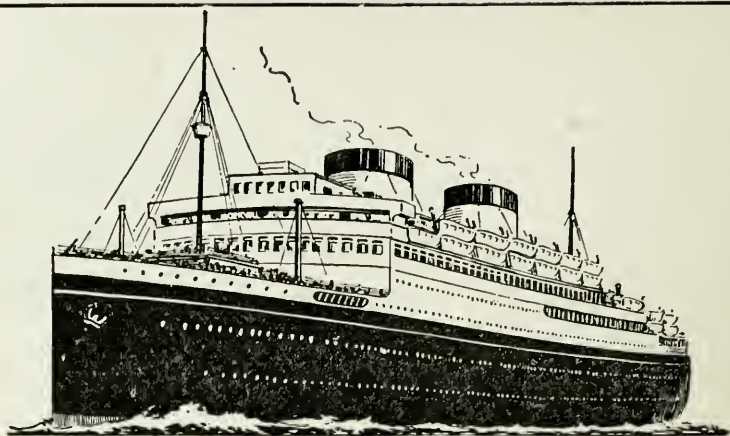


Permission to the Star by Thomas Nelson & Sons, Ltd.

Zacchaeus and the Saviour

He obeyed the principles of repentance.

(See page 341)



"Britannic" "Georgic" to New York

Britain's largest motor vessels.

Regular sailings every fortnight from
Havre and Southampton

Splendid modern 27,000 ton liners
with an atmosphere of distinction
and perfect service based on nearly
a century's experience . . . spaciousness
and wonderful cuisine . . . rates to
suit all.

EXPRESS SERVICE

Southampton—Cherbourg—New York

Britain's masterpiece

"QUEEN MARY"

"AQUITANIA" "BERENGARIA"

Apply to your local agent or

Cunard White Star Ltd., Liverpool, London.

Cunard White Star

THE LATTER-DAY SAINTS' MILLENNIAL STAR

ESTABLISHED IN 1840

No 22, Vol. 100

Thursday, June 2, 1938

Price Two Pence

The *Millennial Star* is published weekly by the British Mission of the Church of Jesus Christ of Latter-day Saints. Subscription price: 1s. 8d. for three months; 3s. 4d. for six months; and 6s. 6d. per year.

HUGH B. BROWN
 Publisher
 RICHARD R. LYMAN
 Editor
 ARTHUR C. PORTER
 Associate-Editor

5 Gordon Square, London, W.C.1, England

Museum 1354

God is love; and he that dwelleth in love dwelleth in God, and God in him.—I John 4: 16

CONTENTS

	Page
EDITORIAL—	
Has Religion a Value in Life <i>by Asahel D. Woodruff</i>	344
CHURCH FEATURES—	
A Gospel of Individual Initiative	
<i>by Elder David O. McKay</i>	338
Religion and Ethics <i>by Elder Nephi Jensen</i>	343
Talks on Doctrine, Baptism	
<i>by Elder Matthias F. Cowley</i>	346
SPECIAL FEATURES—	
Repentance—A Divine Privilege	
<i>by Elder Thornton Y. Booth</i>	341
A Great Man's Gifts <i>by Elder Marvin J. Ashton</i>	347
1938-39 M.I.A. Slogan	345
Browsings in Brief	350
London District Conference	351
DEPARTMENTS—	
News of the Church in the World	351
From the Mission Field	352

THIS WEEK'S COVER—

Seen on the cover of this week's STAR is the Saviour and Zacchaeus; the chief publican of Jericho. When the Saviour entered and passed through Jericho, Zacchaeus was anxious to see Him so he climbed up into a sycamore tree to be on hand when He passed by. "And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchaeus, make haste, and come down; for today I must abide at thy house. And he made haste, and came down, and received him joyfully. And when they saw it, they all murmured, saying, That he was gone to be guest with a man that is a sinner." Luke 19: 5-7) It was at this time that Zacchaeus repented of his former selfish ways and told the Saviour that in the time to come his money and gifts would be used in furthering the cause of righteousness (see page 341).

A Gospel of Individual Initiative

By ELDER DAVID O. MCKAY

Second Counsellor in the First Presidency.

WHEREFORE, my beloved. . . work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of His good pleasure. Do all things without murmurings and disputings: That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world." (Philippians 2: 12-15)

Though given over nineteen centuries ago, Paul's admonition to the Phillippians is applicable to us today.

Present day difficulties and perplexities call for individual as well as co-operative effort. To paraphrase Lord Nelson's famous statement: Now is the time for every man to accept responsibility and to do his duty.



President McKay

"We are today living through one of the really crucial periods of the world's history," writes the United States Assistant Secretary of State. "Everywhere about us is prodigious change. Old institutions, old beliefs, old ideals are going fast. In this revolution of thought and life, new conceptions and beliefs born of Communism, of Fascism, of state totalitarianism, are competing relentlessly with the older conceptions which we thought were fundamental. The future is literally in our making.

"It is a time of disillusionment, of loss of faith, of bitter pessimism. We seem to be slipping backward in the long march of progress. We are in danger of losing part of the precious heritage for which our ancestors fought and gave their lives. Human liberty,

democracy, parliamentary government, freedom of speech, freedom of conscience, tolerance, faith—these in important parts of the world have ceased to exist. Autocracy and dictatorship are demanding men's allegiance. Political institutions are cracking ominously. Democratic government is fighting for its life. Our whole capitalistic system is under fire.

Undoubtedly there are many causes contributing to these untoward conditions, chief of which is failure to adopt the teachings of Jesus.

Certainly much of the hatred and animosity manifest among the peoples of the world are largely if not entirely due to men's rejecting fundamental principles of the Gospel of Jesus Christ. Some men and some nations still apply the law of the jungle—cheat or be cheated, conquer or be conquered, kill or be killed—instead of "do unto others as you would have others do unto you," "love your neighbour as yourself," "do good to them who despitefully use you."

Well, what can we do about it? Sometimes when we think how little we can do, we almost despair of attempting to do

anything. But there are a few simple but fundamental things which everyone can do.

One of these is for each individual to work out his own salvation.

An outstanding doctrine of the Mormon Church is that each individual carries this responsibility, and that the salvation of man is a process of gradual development. The Church does not accept the doctrine that a mere murmured belief in Jesus Christ is all that is essential to salvation. A man may say he believes but if he does nothing to make that belief or faith a moving power to do, to accomplish, to produce soul growth, his protestation will avail him nothing. "Work out your own salvation" is an exhortation to demonstrate by activity, by thoughtful obedient effort the reality of faith. But this must be done with "fear and trembling"; that is with a consciousness that absolute dependence upon self may produce pride and weakness that will bring failure. With "fear and trembling" we should seek the strength and grace of God for inspiration to obtain the final victory.

Timely Counsel

SPEAKING before the Annual General Conference recently held in the Tabernacle at Salt Lake City, President McKay urged members of the Church to accept individual responsibility and follow the precepts of the Gospel in meeting the problems of life. The accompanying article is adapted from his very timely address. The game of living is bounded on all sides by trials and temptations. And today "we are living through one of the really crucial periods of the world's history." The true Gospel of Jesus Christ is a steadying influence applicable to the everyday affairs of mankind.

However, to work out one's salvation is not to sit idly by dreaming and yearning for God miraculously to thrust bounteous blessings into our laps. It is to perform daily, hourly, momentarily, if necessary, the immediate task or duty at hand, and to continue happily in such performance as the years come and go, leaving the fruits of such labours either to self or to others to be bestowed as a just and beneficent Father may determine.

I am not unmindful of the scripture that declares "By grace are ye saved through faith, and that not of yourselves; it is a gift of God." That is absolutely true, for man in his taking upon himself mortality was impotent to save himself. When left to grope in a natural state, he would have become, and did become, "carnal, sensual and devilish by nature." But the Lord through His grace appeared to man, gave him the Gospel or eternal plan whereby he might rise above the carnal and selfish things of life and obtain spiritual perfection.

But he must rise by his own efforts and he must walk by faith.

He who would ascend the stairway leading upward to eternal life must tread it step by step from the base stone to the summit of its flight. Not a single stair can be missed, not one duty neglected if the climber would avoid danger and delay, and arrive with all safety and expedition at the topmost landing of the celestial exaltation.

The responsibility is upon each individual to choose the path of righteousness, of faithfulness and duty to fellowmen. If he choose otherwise, and as a result meet failure, misery and death, he alone is to blame. As President Young said on one occasion:

If Brother Brigham should take a wrong track and be shut out of the kingdom of heaven, no person will be to blame but Brother Brigham. I am the only being in heaven, earth, or hell, that can be blamed.

This will equally apply to every Latter-day Saint. Salvation is an individual operation. I am the only person that can possibly save myself. When salvation is sent to me, I can reject or receive it. In receiving it, I yield implicit obedience and submission to its great Author throughout my life, and to those whom He shall appoint to instruct me; in rejecting it, I follow the dictates of my own will in preference to the will of my Creator.

I believe in individualism as opposed to paternalism. In saying this I recognize the fact that a man's duties to himself and to his fellowmen are indissolubly connected. Jesus taught that if a man is true to his own highest interests he cannot fail to discharge his obligations to his neighbours. Conversely, He taught, that if a man is faithful to the interests of his fellowmen, he cannot be faithless to his own. And as a man thinks so he acts.

Within my experience there has never been a time when the doctrine of individual initiative and individual effort should be more generally taught and more earnestly put into effect than at the present day.

Too many men are claiming that the world owes them a living, and are sitting effortlessly by expecting the world to throw its luxuries into their passive laps. Too late they will learn that the earth rewards richly only the strenuous stragglers. Emerson quotes someone as saying that "the world is in a state of bankruptcy; that the world owes the world more than the world can pay, and ought to go into chancery and be sold." Such reputed insolvency involves all the population, and he who does not get out and rustle for himself is a contributor to the alleged bankruptcy.

Thousands, through no fault of theirs, are out of jobs, and are vainly seeking a means of an independent livelihood. However, failure to find it is no justification for idleness. Instead of waiting expectantly for the government to find work for us, let us look around and see if there is not work near at hand. Such work will be a benefit not only to the individual but to the community and the public generally.

Work brings happiness, and that happiness is doubled to him who initiates the work.

Too many of us fail to take advantage of opportunities near at hand. We justify inactivity by nursing the impotent thought that success cannot be obtained without influence, money, social or political "pull." Edward Rowland Sill gives an excellent illustration of the fact that sometimes "what one man throws away as useless, another man seizes as the best means of victory at hand.

(Continued on page 349)

Repentance—A Divine Privilege

By Elder Thornton Y. Booth

IF progress is desired, repentance is necessary. This principle has long been recognized and practised by those who direct any successful human institution, be it farm, bank, factory, or research laboratory. Likewise it is established as a primary principle of our Saviour's Gospel in order to allow all men to progress toward perfection.

There is little difference in the method of repentance as it applies to organizations, and as it applies in a religious manner to ourselves.

When a farmer discards a crop which has proved unprofitable and adopts one which pays, he is applying the principle of repentance to his farm.

The business man who modernizes an out-dated store or changes an ineffective system of advertising is obeying the same principle. Their common sense tells them they must, or perish.

Unfortunately, repentance concerning our own failings is often looked upon as an arbitrarily assigned duty rather than an essential principle. It is too often associated with the long-faced, narrow-minded reformer, who, painting a horrible picture of sulphurous fumes of hell, cries aloud "repent, ye sinners," and demands that you grovel in your own misery and confess your complete unworthiness to partake of God's

blessings. This stern figure has tended to spoil the real vision of repentance for many of us.

We sometimes forget the teachings of the Master, who recognized that "to err is human . . .," and said nothing save, "Go, and sin no more." We forget the infinite wisdom of God, who, knowing that His children would make mistakes, gave them the opportunity of correction—the opportunity to progress through their experiences rather than to degenerate because of them. We even forget the greatest call to repentance ever made—"Come, follow me."

But remembering this simple, direct appeal, backed by unwavering example and based on the unbounded love of our Saviour and our Father in Heaven, we see the harsh nature of repentance fade and it becomes to us what it was originally—not an irksome, arbitrary duty, but a necessary principle given by God to man—a divine privilege! It is a privilege that

Necessity of Repentance

IN the accompanying article Elder Thornton Y. Booth, traveling missionary who is labouring in Leeds District, effectively points out to the reader the true picture of repentance. The value of the principle of repentance to the entire world is explained. The Church of Jesus Christ of Latter-day Saints accepts repentance as one of its basic principles. In the fourth Article of Faith its importance is made known. "We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost."

allows us to grow, develop, progress and become worthy of the fullest extent of the father's blessings.

Realizing this true picture of repentance, man next asks himself what he must do to repent. A teacher of religious education once suggested the following steps as being necessary to complete repentance:

First, *recognize* the wrong. This is obviously the first step. The Jews who demanded the crucifixion of our Saviour were so blinded by their own theological sophistry that they could not recognise the crime they were committing. Necessity for or love of money are similar obstructions which today blind many to the wrongs they commit.

Second, *regret* the wrong. This is a normal result of recognizing the wrong, but oftentimes not powerful enough to produce action. Too often is heard the statement: "It's too bad, but I'm not going to do anything about it." Sincere regret leads one to—

Third, *resolve* to do better. This, unfortunately, is where many believe they have completed repentance. Their condition is illustrated by the toper who, deciding to reform, called upon all his reserve will power and walked past the tavern. Upon actually passing it he was so surprised and elated that he decided he "deserved one" and dashed back for it.

A resolution is a helpful step, but to be of value one must—

Fourth, *reform* and do better. This is the real work of repentance. It means the breaking of habits and the establishment of new ones. It is the climax of the preceding steps and without it they are useless—they may even be detrimental, as a resolution once broken can never be made so strong again.

However, there remains yet one step which is needed to round out the process.

Fifth, ask forgiveness and make *restitution*. When a person wrongs another, he may recognize his error, heartily regret it, firmly resolve to do better and never make that mistake again. But until he goes to the person he has wronged and asks forgiveness, after doing everything in his power to atone for the wrong, his repentance can mean little to him.

Even when we believe to have wronged no one but ourselves, until we ask forgiveness of God we have little joy from repentance.

Zacchaeus, the publican, obeyed these five steps. When the Saviour came to dine at his house he was struck with his own unworthiness. He recognized the error in his past deeds, regretted them sincerely and then and there resolved to do better. But not satisfied with that he declared firmly, "Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him fourfold" (Luke 19: 2-8). As a result he was promised salvation.

These are the rewards awaiting all those who repent. They have the joy of knowing they will never make that mistake again, that neither God nor man feels unkindly towards them for it and, more important, the promise of salvation unto all those who cast off their failings and as best they can answer that appeal, "Come, follow me."

Religion and Ethics

By ELDER NEPHI JENSEN

IN these days of substitutes for almost everything, there are even substitutes for religion. Not a few people today insist that ethical culture can take the place of true religious training. These advocates of Godless religion fail to recognise the simple truth that religion in its true spiritual aspects performs a task that no mere code of conduct, no matter how perfect, can accomplish.

A simple illustration will aid us in distinguishing ethics from religion. When the soloist rises to sing, she usually holds some large sheets of paper in her hands. There are a number of parallel lines drawn straight across these sheets. Upon these lines, above the lines and below the lines are some dots, commonly called notes. These sheets with these parallel lines, notes and other characters are conventionally called music. But in reality and truth these sheets of paper are not music at all. The real music is the love of the beautiful in harmonious sounds that stirs and throbs in the heart of the singer. The notes and characters upon the sheets of paper are mere signposts to guide the singer in systematically and scientifically expressing the melody of her soul.

What these notes and other characters are to the singer, the principles of ethics are to the Saint. But the real religion is the deep stirring love of the beautiful, the good, and the true, awakened in the heart of the Saint by the quickening Spirit of God. Systematized ethical concepts are signposts on life's highway, to guide the Saint in wisdom and prudence on his journey onward to the goal of perfect living.

Dr. Robert Millikan, one of the world's foremost scientists, argues with the basic idea that religion, as a constructive force, is essentially a moral stimulant. He says that the purpose of science is to develop without prejudice or preconception of any kind a knowledge of the facts, the laws and the processes of nature. The even more important task of religion, on the other hand, is to develop the conscience on the ideals and aspirations of mankind.

Mormonism is fulfilling in a vital way this distinctive task of religion. With its definite idea of a personal God, its noble conception of the origin and destiny of man, and its faith-stimulating down to date revelations, it intensifies the conscience, purifies the aspirations, exalts and vitalizes ideals, and enobles life.

THURSDAY, JUNE 2, 1938

EDITORIAL

Has Religion a Value in Life ?

THE inability to recognize the practical values of religion may be partially responsible for a lack of interest in it by some young people of this generation. Since there are practical values in religion, it may be well to plainly point them out. As a beginning, examine the three major facts which follow, for they are important and well established facts.

Strong and Substantial Evidence

FIRST, there is strong and substantial evidence for the existence of a God, and for the fact that He is powerful both in universal affairs and in men's lives. This evidence is apart from that which is scriptural, and while it cannot be demonstrated as a formula can, it is none the less convincing to many intelligent men.

Second, there is strong evidence that we are eternal beings and have an unlimited future of progression or regression, depending on ourselves. The eternal existence of men is a logical conclusion based on the eternal existence of Christ, and that fact is recognized by Sir Ambrose Fleming as the most completely attested fact of ancient history.

Life in the Future

THIRD, if life is eternal then there probably will be no essential difference between life now and life in the future. If that is true, then the following similarities may be seen to exist between life now and life hereafter: There will always be current problems to meet and work to do. There will always be a better world just ahead. There will always be miracles which we cannot explain in spite of the fact that we may have succeeded in explaining the miracles of yesterday. Life's greatest joys will always come from love and friendship which will always be most abundant for the individuals with the finest personalities and the greatest willingness and capacity to be of service to their fellows.

The Primary Value

IF the foregoing things are true, then religion has much to offer in life. Its primary value lies in its power to bring men into contact with the greatest and most helpful personality in the universe, God the Father. Jesus revealed Him as the most lovable and admirable character who exists. Association with Him offers men the most fruitful source of help for their constructive growth.

Because religion offers men a connection with God, it therefore provides them with an insight into the things that make this eternal life fine and satisfying. There are at least two highly important characteristics of a glorious existence that are thus revealed more fully than through other activities.

His Glory, Power and Dominion

THE first is the value of intelligence and knowledge as an aid to full living. This is perfectly exemplified in the Mormon conception of God. His glory and power and dominion are functions of His intelligence and knowledge.

The second is the way to surround oneself with friends as revealed in the attitude of God and Jesus toward all men. They have worked hard to bring us to the place we now occupy. Jesus volunteered to captain the project of making the earth and conducting this phase of our growth. That is a hard job. His willingness to serve as shown there makes one's unwillingness to perform minor duties seem to savour of base ingratitude. Service to others is the divine key to eternal friendships.

Most Direct Path to Happiness

MOST people ask only two major things of life, a host of friends to make life worth while, and genuine happiness. "Men are that they might have joy." The Gospel is the story of a glorious being who has trod the path to these two objectives, and who asks nothing more of men than that they follow Him on that thrilling path. True religion offers men the most direct and most competently organized approach to that path, for it offers them the best contact with God and unparalleled opportunities to win eternal friendships through service of the most exalted kind.

—ASAHEL D. WOODRUFF,

Principal, L.D.S. Seminary, Price, Utah

1938-39 M.I.A. SLOGAN

FOR, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another.

For all the law is fulfilled in one word, even in this; thou shalt love thy neighbour as thyself.—Galatians 5: 13-14

Talks on Doctrine

By ELDER MATTHIAS F. COWLEY

BAPTISM

BAPTISM may be properly discussed under three headings, first, the necessity of baptism; second, the proper mode of baptism; and third, the object of baptism.

First—Baptismal references in Holy Writ are abundant and explicit. "Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him." (Matthew 3: 15) "Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John 3: 5)

Second—The proper mode of baptism is clearly pointed out in the scriptures. "And Jesus when he was baptized, went up straightway out of the water." (Matthew 3: 16) "And John also was baptizing in Aenon near to Salim, because there was much water there." (John 3: 23) "Therefore we are buried with him by baptism into death." (Romans 6: 4)

Many other references to the scriptures might be made, but the foregoing are sufficient to prove the necessity of, and the correct mode of, baptism.

Third—The object or purpose of baptism is made known by Biblical truths. "John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins." (Mark 1: 4) "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2: 38)

The foregoing references should be sufficient to convince any bible believer of the necessity, mode and object of baptism. Each phase of the ordinance is essential to salvation. Faith and repentance go before the ordinance of Baptism, and the ceremony to be effective must be administered by divine authority—a man "called of God as was Aaron."

Baptism is not only to fulfil all righteousness as in the case of the Messiah who had no sin, but for the remission of sins for the repentant sinner. With its associate principles of faith, repentance, and the bestowal of the Holy Ghost, it makes possible entrance into the gateway of the Church of Christ.

The ordinance of baptism also beautifully symbolizes the death and burial of our bodies and the resurrection of the dead from the grave. Through this ordinance we come forth from the waters of baptism dead to our sins, and walk in the newness of spiritual life by our preparation to receive the Holy Ghost. By this we are brought in communion with God our Eternal Father.

Baptism is essential for entrance into the kingdom of God. God is no respecter of persons and excuses no man from obedience to this law of heaven and other laws and ordinances of the Gospel. Saul of Tarsus, though permitted to hear the voice of the Lord, could only enter the Church of Christ through the portals of baptism.

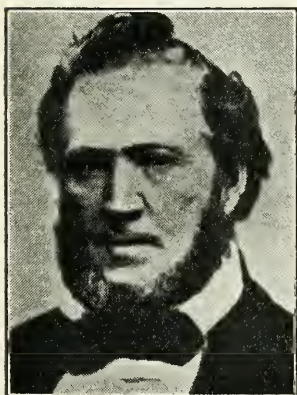
A Great Man's Gifts

By ELDER MARVIN J. ASHTON

“**C**OME, Come, Ye Saints, no Toil nor Labour Fear . . . All is Well.” These soul-inspiring lines taken from the popular Latter-day Saint hymn, beautifully exemplify the life-activities of President Brigham Young, whose 137th birthday anniversary is June 1st.

This mighty leader's entire Church life was spent in crying “Forward, Forward—All is Well.” Integrity was indeed his greatest possession and around this virtue his life's characteristics were moulded with each day. Honesty, humility, perseverance and love were a few of the attributes he possessed which perfectly blended with his great illuminating virtue of integrity.

President Young has been accurately described as a great leader, organizer and pioneer. His most bitter foes recognized him as a man with unceasing courage and foresight. He had ideas and the physical and mental power to see them through. When he joined the Church at the age of thirty years he was an obscure cabinet-maker. He was nothing extraordinary as a young man. The great motivating power behind the Gospel of Jesus Christ changed his outlook on life. Something had entered into the life of the young man born June 1st, 1801, in Whittingham, Vermont.



Brigham Young

From the date of his conversion until his death the great bulk of his time was spent in diligently working for the Gospel. For forty-seven long years the Gospel of the Church of Jesus Christ of Latter-day Saints was his great integrating force and his all. No man has worked harder and longer for the Restored Gospel. Humility prevailed during all of his activities and played an important role in his life's success.

“I have never made a sacrifice for the Church in my life” is one of his many familiar statements. He always exclaimed that anything he ever did for the furthering of the cause was a complete joy and privilege.

The Prophet Joseph Smith was President Young's earthly inspiration. He treasured the Prophet's acquaintance as one of his most valuable possessions. He was firmly rooted to the Prophet and was generally recognized as his anchor man.

His philosophy of life and his outlook upon the hereafter is well explained in another of his frequent statements. “I never have professed to be Brother Joseph, but Brother Brigham trying to do good to this people. I am no better, nor any more important than any other man who is trying to do good.

If I am, I don't know it. If I improve upon what the Lord has given me, and continue to improve, I shall become like those who have gone before me! I shall be exalted in the celestial kingdom, and be filled to over-flowing with all the power I can wield; and all the keys of knowledge I can manage will be committed unto me. What do we want more? I shall be just like every other man—have all that I can in my capacity comprehend and manage."

President Young's contributions are numerous and noteworthy, but to name them all would take pages. A few might be pointed out to show the accomplishments of this great man. He led a group of God-fearing Saints across 1,500 miles of trackless, sun-parched plains and rugged mountains to a then unknown destination in the tops of the mountains.

After the arrival of the Pioneers in the Salt Lake Valley, under his direction the first Anglo-Saxon irrigation was employed. He led the group that conquered the "unconquerable" west. It was under his supervision that the desert was made to "blossom as the rose."

On October 16th, 1868, he gave America its first department store when he organized Salt Lake City's Zion's Cooperative Mercantile Institution. In 1849 he was responsible for the organization of the first university west of the Missouri River, the University of Utah (then Deseret).

His Church contributions are numerous. One of the most important is the Mutual Improvement Association. With the thought in mind that leisure time is improvement time, he organized this auxiliary, which today provides leisure time activity and study for approximately 150,000 young men and women throughout the Church.

The foresight of installing this organization is more dearly appreciated every day. He was a bitter opponent of idleness, and fought it bitterly. "Every moment of human life should be devoted to doing good somewhere and in some way" is one of his statements that was well known by all of his associates. The M.I.A. will ever stand as a living monument to his foresight and wisdom.

The Salt Lake City Tabernacle, known all over the world for its unusual architecture and excellent acoustic qualities, is tangible evidence of his ability as a skilled builder. During his presidency of the Church two Temples were completed and three others were started.

In the field of journalism he made noteworthy accomplishments. The *Deseret News* was started by him June 15th, 1850, and was the only newspaper being published west of the Mississippi River at that time. He also acted as Editor of the *MILLENNIAL STAR* during his missionary labours in Britain.

These mark some of the contributions of this mighty colonizer, leader and Pioneer. His works and contributions will ever stand as monuments on the sands of time. When Latter-day Saints, the world over, hear and sing those strains, "Come, Come, Ye Saints, no Toil nor Labour Fear . . . All is Well," the gifts and character of President Brigham Young live again.

A GOSPEL OF INDIVIDUAL INITIATIVE

(Concluded from page 340)

This I beheld, or dreamed it in a dream:—
 There spread a cloud of dust along a plain;
 And underneath the cloud, or in it, raged
 A furious battle, and men yelled, and swords
 Shocked upon swords and shields. A prince's banner
 Wavered, then staggered backward, hemmed by foes.
 A craven hung along the battle's edge,
 And thought, "Had I a sword of keener steel—
 That blue blade that the king's son bears—but this
 Blunt thing—!" he snapt and flung it from his hand.
 And lowering crept away and left the field.
 Then came the king's son, wounded, sore bestead,
 And weaponless, and saw the broken sword,
 Hilt-buried in the dry and trodden sand,
 And ran and snatched it, and with battle-shout
 Lifted afresh he hewed his enemy down,
 And saved a great cause that heroic day.

Writes Charles Wagner in the *Simple Life*: "Each person's base of operations is the field of his immediate duty. Neglect this field, and all you undertake at a distance is compromised. First, then, be of your own country, your own city, your own home, your own church, your own work-shop; then, if you can, set out from this to go beyond it. That is the plain and natural order, and a man must fortify himself with very bad reasons to arrive at reversing it."

Now do not misunderstand me. In this emphasizing individual effort, I am not unmindful of the necessity of co-operation—

There is a destiny which makes us brothers,
 None lives to self alone;
 All that we send into the lives of others
 Come back into our own.

A single, struggling individual may be stalled with his heavy load even as he begins to climb the hill before him. To reach the top unaided is an impossibility. With a little help from fellow-travellers, quorums, or branches he makes the grade and goes on his way in gratitude and rejoicing.

This is in harmony with the teachings of Jesus, who "sought to perfect society, not by popular agitation or by re-organization, but by perfecting the individual. He recognized the fatal fallacy in the dream of those who hoped to make a perfect state out of imperfect individuals. The ideal social state, which He described as the Kingdom of God, is a commonwealth in which all men are united and governed by a commanding love both for God and for their neighbours."

The present day turmoil and bitter strivings threaten to undermine basic foundations of Christian relationship. Liberty, freedom of speech, self government, faith in God, and particularly faith in the efficacy of the Gospel of Jesus Christ are facing a bombardment from the ranks of error such as the world has seldom if ever witnessed.

Too many men quail under the impending onslaught, and cry vainly "What can we do?"

This, I repeat, we can do:

First, by self effort attempt to initiate work around the home, and in the neighbourhood, rendering necessary aid whenever possible; and practice honesty; speak well of your neighbours; and if you cannot do this, say nothing. Seek the best in life, and thus give to your own soul and to your own environment a touch of the beautiful.

Second, by proclaiming and, what is even more effective, by exemplifying in life the principles of the Gospel of Jesus Christ as the only permanent panacea for the ills of mankind.

Wherefore, my beloved, . . . work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure.

Browsings in Brief . . .

y

P

r

e

s

i

d

e

n

t

H

u

g

h

B.

B

r

o

w

n

THE law can make you quit drinking, but it can't make you quit being the kind that needs a law to make you quit drinking.—Don Marquis

* * *

WORRY is a complete circle of inefficient thought whirling about a pivot of fear.

* * *

IF pleasures are greatest in anticipations just remember this is also true of troubles.

* * *

How much of the best in all of us has come because we have been the objects of somebody's faith.

* * *

PREJUDICE—Being down on anything you're not up on.

* * *

WITH some people you spend an evening, with others you invest it.

* * *

OF all things you wear your expression is the most important.

* * *

HE—Only fools are positive.

SHE—Are you sure?

HE—I'm positive.

—Authors Unknown

News of the Church in the World

SPECIAL speaker at one of the largest Aaronic Priesthood gatherings in the history of the Church on Saturday, May 14th, in the Salt Lake Tabernacle, was Ab Jenkins, famous Utah race driver. The world renowned racer showed motion pictures of races on the Bonneville Salt Flats and commented on his racing experiences. Other speakers at the meeting were presi-



Ab Jenkins

dent Heber J. Grant, President J. Reuben Clark, Presiding Bishop Le Grand Richards, Bishop Marvin O. Ashton, Bishop Joseph L. Wirthlin, and Milton L. Weilenmann, a priest of Liberty stake. Three Indians, Frank Timbimboo, member of the Aaronic Priesthood, his father, Moroni Timbimboo, and Diamond, a 94-year-old Indian, also took part on the novel programme. The 109th anniversary of the restoration of the Aaronic Priesthood was brought

to a close Sunday, May 15th, when special services were held in the various wards and branches throughout the Church.

BISHOP David A. Smith, formerly a member of the Presiding Bishopric for 31 years, has been appointed President of the Canadian Mission according to a recent announcement from the First Presidency. Bishop Smith will succeed President Abel S. Rich of Brigham City. The newly appointed president with his family expects to leave Salt Lake some time in August for the Mission. The appointment marks Bishop Smith's first foreign mission call although he has filled several local missions prior to his taking office in the Presiding Bishopric. Headquarters of the Canadian Mission are at Toronto.



Bishop Smith

LONDON DISTRICT CONFERENCE

LONDON District conference sessions, the last of the Mission spring conferences, were held Sunday, May 29th, in North London Branch Chapel with President Hugh B. Brown and Sister Zina Card Brown, mission authorities, in attendance. More than 270 attended the evening session, 30 of whom were non-members.

District President Andre K. Anastasiou was in charge of the evening meeting at which President Brown, Supervising Elder King E. Beagley and Elders Julius A. Leatham, Max H. Duffin and Edwin H. Lauber were speakers.

At the afternoon session speakers included Brother Anastasiou, Bishop Charles R. Snelgrove, and Elders Eldon T. Lindsay, Hyrum Adams, Marvin J. Ashton, H. Hooper Mortensen, Fred H. Thompson and

Grant E. Blanch. Brother James P. Hill of the district presidency took charge of the meeting.

Sister Brown, Dr. Ray M. Russell, Brothers James R. Cunningham and Albert Worby, Elder Seth H. Young, Sister Florence Malmberg, lady, missionary, and Sisters Madeline Hill and Florence Mead were speakers during the morning session. Brother William C. McCormick of the district presidency conducted the service.

President and Sister Brown presided over special Priesthood and Women's meetings held following the morning session.

Musical numbers were presented during the conference by the London Choir and Sister Inez Cameron Russell; Sister Gwendoline Silsbury, a vocal solo; and Sisters Ellen and Rose Niederhauser, a vocal duet.

From the Mission Field

Arrivals and Assignments—

Elder Shirley B. Kimball (San Diego, California) arrived on the s.s. Manhattan, Wednesday, May 25th, and was assigned to his labours in the British Mission in London District.

Doings in the Districts—

HULL—At a May festival sponsored recently by Hull Branch Sunday School, Sister Nancy Ramm was chosen May queen of the branch. Sister Elsie Spain and Milo E. England took part in the ceremony which made Sister Ramm queen. The members and friends in attendance enjoyed participating in community games led by Sister Amelia Ransom. Sister Marion Barrett, Sunday School superintendent, was in charge of the social.

LEEDS—Batley Branch Sunday School gave a concert to raise funds on Saturday, May 14th, in the branch hall. Brother John H. Moore, Sunday School superintendent, conducted the party, which included individual and group items. The branch Sunday School children furnished entertaining numbers along with special items presented by a group of children from Morley.

LONDON—Sister Winifred Bullock, Primary Mother of Southwest London Branch, supervised a successful branch May festival, Saturday, May 21st, in the branch chapel. More than 100 people attended the party at which Ruth Emerson was crowned May queen by Sister Andre K. Anastasiou. The chapel was decorated with appropriate flowers which aided the setting of the spring party. Songs and individual items were enjoyed by those in attendance.

MANCHESTER—On Sunday, May 22nd, Hyde Branch Relief Society held its conference in the branch hall. The meeting was held in the form of a song service with scriptural readings and musical items forming the content of the programme. Sister Florence Allsop gave the reading of the service, and Sisters Jean Richardson and Sarah Allsop were soloists during the presentation. Sister Florence Storey and Mary A. Joynt rendered a vocal duet as a special number. Sister Joynt was in charge of the musical presentations.

SCOTTISH—A May festival was sponsored by the Primary of Glasgow Branch on Friday, May 20th, in the branch hall. The highlights of the programme were the crowning of the children's queen, and the community singing and dancing which followed the selection of the queen. A carnival, consisting of a moving picture show, games and side shows, was enjoyed by the large crowd on hand for the occasion. Refreshments were served during the evening. The programme was arranged and conducted by Sisters Matilda McQueen and Jean White of Glasgow Branch Primary and Sisters Marie Waldram and Aloa Dixon, lady missionaries.

Scottish District's annual field day and track meet was held recently in Edinburgh at Stockton Park. Glasgow Branch won the event for the second time and were presented with the winner's cup by President Hugh B. Brown at district conference. Following the day's open-air activity a tea was enjoyed. The day was climaxed with a one-act play presented by the Edinburgh Branch M.I.A.

DEATH

JENNIS—Funeral services for Mrs. Alice Hawkins Jennis, age 68, wife of Brother Henry A. Jennis of Thurlton Branch, were held in Thurlton cemetery on Tuesday, May 17th. Supervising Elder E. La

Verle Barrett conducted the service at which Elders Cyril J. Thorne and Orlando S. McBride were speakers. Elder Francis A. Patterson spoke at the graveside and Elder Irwin Foster dedicated the grave.

LATTER-DAY SAINT MEETING PLACES IN BRITAIN

(All meetings begin at 6.30 Sunday evenings unless otherwise indicated.)

- Aberdeen:**
Corn Exchange,
Hadden Street,
Off Market Street.
- Accrington:**
*L. D. S. Hall,
Over 9, Church St.
- Airdrie:**
†L. D. S. Hall,
40, Hallcraig Street.
- Barnsley:**
Arcade Buildings.
- Batley:**
*L. D. S. Hall,
13, Wellington Street.
- Belfast:**
†Arcade Buildings,
122, Upper North St.
- Birmingham:**
L. D. S. Chapel,
23, Booth Street,
Handsworth.
Council Schools,
Stratford Road,
Sparkbrook.
- Blackburn:**
L. D. S. Hall,
St. Peter's Street.
- Bolton:**
Corporation
Chambers.
- Bradford:**
L. D. S. Chapel,
Woodlands Street,
Off City Road.
- Brighton:**
105, Queen's Road.
- Bristol:**
Hannah More Hall,
45, Park St., Clifton.
- Burnley:**
§L. D. S. Chapel,
1, Liverpool Road,
Rosegrove.
- Carlisle:**
L. D. S. Hall,
Scotch Street.
- Clayton:**
*Central Hall.
- Derby:**
Unity Hall.
- Doncaster:**
*L. D. S. Hall,
Trafford Street.
- Dublin:**
†L. D. S. Hall,
8, Merrion Row.
- Eastwood:**
Library, Church St.
- Edinburgh:**
Ruskin House,
15, Windsor Street.
- Gainsborough:**
*L. D. S. Hall,
Curtis Yard.
- Gateshead:**
Westfield Hall,
Westfield Terrace.
- Glasgow:**
L. D. S. Hall,
4, Nelson Street.
- Gravesend:**
Freeborn Hall,
Peacock Street.
- Great Yarmouth:**
L. D. S. Hall,
33a, Regent Street.
- Grimsby:**
Thrift Hall,
Pasture Street.
- Halifax:**
*L. D. S. Hall,
35, Brinton Terrace,
Off Hansen Lane.
- Hucknall:**
*Byron Buildings.
- Hull:**
L. D. S. Chapel,
Wellington Lane, and
Berkeley Street.
- Hyde:**
L. D. S. Hall,
Reynolds Street.
- Kidderminster:**
L. D. S. Chapel,
Park Street.
- Leeds:**
*L. D. S. Hall,
5, Westfield Road.
- Leicester:**
All Saints' Open,
Great Central Street.
- Letchworth:**
Vasanta Hall,
Gernon Walk.
- Liverpool:**
L. D. S. Chapel,
301, Edge Lane.
- London:**
L. D. S. Chapel,
59, Clissold Rd., N.16.
Ravenslea Chapel,
149, Nightingale Lane
S.W.12.
22, Doggett Road,
S.E.6.
Ivy Hall,
Wellesley Road,
Gunnerybury, W.4.
- Loughborough:**
Adult School.
- Lowestoft:**
L. D. S. Hall,
20, Clapham Road.
- Luton:**
Dallow Road Hall,
Corner of Dallow and
Naseby Roads.
- Mansfield:**
39a, Albert Street.
- Manchester:**
L. D. S. Hall,
88, Clarendon Road,
C. on M.
- Merthyr Tydfil:**
L. D. S. Chapel,
Penyard Road.
- Middlesbrough:**
L. D. S. Hall,
188, Linthorpe Road.
- Nelson:**
*L. D. S. Hall,
10, Hibson Road.
- Northampton:**
*L. D. S. Chapel,
89, St. Michael's Str.
- North Walsham:**
Enquire:
32, Norwich Road.
- Nottingham:**
L. D. S. Hall,
8, Southwell Road.
- Norwich:**
L. D. S. Chapel,
60, Park Lane.
- Nuneaton:**
Masonic Hall.
- Oldham:**
L. D. S. Hall,
Neville Street.
- Plymouth:**
L. D. S. Hall,
34, Park Street,
Tavistock Road.
- Pontllanfraith:**
Enquire:
81, Elynteg Street.
- Portsmouth:**
Pimco Hall,
Heidelberg Road,
Southsea.
- Preston, Lancs:**
L. D. S. Hall,
7, Lords Walk,
Off North Road.
- Rawmarsh:**
L. D. S. Hall,
Main Street.
- Rochdale:**
L. D. S. Chapel,
Lower Sheriff St.
- Sheffield:**
L. D. S. Chapel,
Corner of Ellesmere
and Lyons Roads.
- Shildon:**
*L. D. S. Hall,
100, Main Street.
- Skelton:**
*Scott Rooms,
Boosebeck Road,
Skelton Green.
- South Shields:**
L. D. S. Chapel,
98, Fowler Street.
- St. Albans:**
49, Spencer Street.
- Sunderland:**
L. D. S. Chapel,
18, Tunstall Road.
- Tipton, Wolverhampton:**
L. D. S. Hall,
Washington Building,
Berry Street.
- Varteg:**
Memorial Hall.
- West Hartlepool:**
L. D. S. Chapel,
7, Osborne Road.
- Wigan:**
*L and Y Station.

§—6.15 p.m.

*—6.00 p.m.

†—7.00 p.m.

‡—2.30 p.m.

To NEW YORK



Sailings from Southampton Docks

The Famous Favourites

WASHINGTON **MANHATTAN**

June 17 & July 16

July 1 & July 29

The Popular "Presidents"

ROOSEVELT

HARDING

June 10 & July 8

June 24 & July 22

ONE-CLASS-ONLY SERVICES

Every Friday, London direct to New York. Alternate Fridays, Liverpool via Belfast to Boston and New York. Alternate Mondays — BALTIMORE MAIL LINE — Southampton direct to Norfolk and Baltimore.

UNITED STATES LINES

BALTIMORE MAIL LINE

7 Haymarket, S.W.1 (Whitehall 4162) & 38 Leadenhall St. E.C.3 (Royal 6677)
And All Authorised Agents